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## n a T i o n a l C h r i s t i a n c o u n c i l

A Baptist layman and educator as chairman, as vice president an Anglican priest and a YMCA secretary--this is a profile of NCC *chefs* for the next three years, aided and abetted by General Secretary John Nakajima.

For a feeling of the 1973 Triennial Assembly, take as *ingredients*: reports on three years of work in audio-visual materials and education, on meetings on mission in urban-industrial society, on the study of Christian education within and beyond the church, on the response to emergency situations in Biafra, Bangladesh and Nicaragua...

Add a *dash* of the Archbishop of Canterbury, looking very much like an Archbishop of Canterbury should, speaking about and for ecumenism, then taking up in his expressive hands the theme of Jesus Christ and His appeal in East and West today...

*Season* with the voices of regional Christian council representatives; the *accent* of NCC agency members, not churches, which see their mission in different than "church" terms; the *pinch* of reduced overseas subsidies and struggles for self-support added for astringent; the *pepper* of inner organizational frictions--

The 24th NCC Assembly met Tuesday and Wednesday, March 27-28, at the Japan Christian Center. It elected as officers for the next triennium:

Dr. Takaaki Aikawa, Chairman

layman: former president of Kanto Gakuin University; chairman of the Japan Baptist Union 1968-72; vice chairman of NCC 1970-73; and chairman of the committee to reevaluate the NCC

Rev. Jo Yamada, Vice Chairman

General Secretary of the National Council of the Nippon Seikokai (Anglican-Episcopal), 1966 --; chairman of the board of directors of the NCCJ Division of Service 1970-

Kentaro Shiozuki, Vice Chairman

Director of the Research Institute of the Japan YMCAs; former Asian regional secretary of the WSCF, 1961-64; director of the Asian Leadership Development Center 1964-70; on the Geneva staff of the WSCF, 1956-61.

With the *cooks* lined up for the next triennium, and *ingredients on hand* the only questions that remained were, "what will we make?" "what will it cost?" "who will pay the bill?"

Assembly members spent considerable time discussing the future of the NCC, upon receipt of a report from Dr. Aikawa, drawing on the experiences of the evaluation committee.

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## EDITORIAL COMMITTEE:

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p. 2 (26) \* National Christian Council (continued from page 1)

\* \* \* \* \* "It was a financial crisis in NCC that stirred up our inquiry," said Aikawa, "but we inevitably became involved in a study of the whole NCC, its history, its future. We are entering a new era. Now we must find what the function of the NCC is to be in the future---what the members want and will support."

Asked Rev. John Nakajima in his summary report\*, "Is the NCCJ merely the sum total of its individual member bodies or has it an additional identity of its own by which it can challenge the churches to renewal and reform?"

Discussion groups elicited a variety of *recipes* and theories but no consensus; the study will continue over the new triennium.

The Assembly went on record as opposing the immigration law proposed in a bill which the ruling party has presented to the current session of the Diet. Bills presented on three previous occasions have all failed to be acted upon.

The resolution calls restrictions on even those peaceful activities of foreigners that might be construed as contrary to government policy constituting "an invasion of the basic human right to freedom of thought and belief."

Referring to the Korean and Taiwanese populations in Japan, the resolution says the proposed new law makes little improvement in the oppressive conditions imposed by the present immigration order on the daily life of Koreans and Taiwanese, most of whom were brought into Japan as forced labor, in spite of the fact that the removal of these oppressive restrictions have been requested repeatedly.

\* Summary report <sup>*in English*</sup> is available at the NCCJ office for ¥100 (postage included).

#### KOREAN LEADER SAYS "THE REAL CHRISTIAN GOES AMONG THE PEOPLE"

South Korean political leader Kim Dae Jung, living in exile in Japan, told a reporter, "The fate of the church hangs on what Christians do at this point in Korean history."

Kim, leader of the New Democratic Party in South Korea, received 46 per cent of the presidential vote in 1971 but has chosen not to return. He has spoken out sharply in criticism of South Korean President Park as having "established the most absolute dictatorship in the world in order to regain control when he felt his power slipping."

Kim, who is a Catholic married to a Protestant, said, "The fate of the Christian church hangs on what Christians do at this point. The critical opportunity is now, and the choice is between dead forms or true life."

"We know that being Christian doesn't mean just praying, or going to church or crossing yourself. A real Christian goes among the people and takes up their suffering, their struggle," said Kim. "A true Christian knows that stopping dictators and communists cannot be done by hiding inside a church building." Kim noted that not all Christians in Korea have this awareness but, when forced to choose, he thinks they will "choose well."

Kim's articles have appeared in a wide range of Japanese publications and is now visiting the United States for the second time. He told the reporter that he found support much greater in the U.S. "Even though the government in the U.S. is oppressive, the American newspapers and American people have a tradition of democracy. The situation is very different in Japan---like Koreans, their idea of democracy is also handed down to them. The Japanese people have a lot to learn about democracy yet. They are less critical of dictatorships than the Americans are."

(from article appearing in May 1973 *World Outlook*)



Rinzo Shiina, Christian novelist recognized as a major figure on the contemporary Japanese literary scene, died of a stroke Wed., March 28, at his home in Tokyo.

Shiina, 61, made his debut as a writer in 1947 with publication of the story, *Shin-ya no shuen* (Midnight Banquet). The many stories, novels and plays that followed established him as the spokesman of the post-war writers. His 1st long story was *Chōekinjin no kokuhatsu* (People, like trees walking) published in 1969.

Shiina is described as an "original" writer, not following any particular school of Japanese writing or established literary tradition, although he was strongly influenced by Dostoevski.

Shiina became a Christian in 1951. Noah Brannen, who has translated many of his writings into English, describes him as a "Christian existentialist" who wrote very realistically about the depravity of man yet always had a note of hope in his writings. He notes that his writing after he became a Christian, was distinguished from his earlier writings by its *yūmoa*, the word having a slightly different connotation than the English word "humor." Freedom--freedom in Christ and the meaning of this to Shiina--was the single theme that ran through his writings.

Born in Himeji into a very poor family, Shiina knew, first hand, poverty, hardship, political oppression and nihilism. His own experiences are the source and content of his writings.

He was founder of the Tane no Kai, a group of young Christian writers, poets and dramatists. Attending his funeral, held at the Mitaka Church in Tokyo on Friday, March 29, and sending condolences were Japan's leading contemporary writers, a testimony to the widespread appreciation and recognition of Shiina, of his genius as a writer and of his influence as a *kangaeru hito*--a thinking man--as he was known among writers.

In his article *The Man Shiina* that appeared in the Fall 1972 issue of the *Japan Christian Quarterly*, Noah Brannen writes:

In recounting his conversion experience, Shiina reports that he read the Gospel of Matthew over and over again, especially the story of the Resurrection, but somehow he felt the account was forced. "Matthew writes rapidly as if he were embarrassed about what he was recording," was his comment. But when he read Luke, he writes, "I began to feel that all absolutes at once became relative. I thought myself deranged. Embarrassed I stood up and looked at myself in the mirror. Seeing that flushed, ridiculous face, I said, "You're a fool!" but the face smiled back at me in spite of the insult. This is the simple story of my conversion to belief in the Risen Christ. But that moment decided my future." (Quoted from Jun'ichirō Sako from *Christianity of Present-Day Japan*, Yasushi Kuyama, ed., Kiritutokyō Gakuto Kyōdaidan, 1961).

#### A CHANGE IN THE JCAN EDITORIAL COMMITTEE

With this current issue of the JCAN comes the termination of the services on its Editorial Committee of a person who has been behind the "shaping up" of its news so that it could be properly digested by our readers around the world.

Helen Post, assigned to the Information department of the *Nihon Kirisuto Kyodan*, has been serving part time on the JCAN Editorial Committee since May, 1968. Helen will use this time previously given to the JCAN to do some other writing. From time to time we are certain that you will see her name listed as one of our contributors.

Words cannot express adequately our recognition of your ability in the field of journalism, Helen, nor can they adequately express our appreciation for your contribution to the NCCJ.

JCAN will announce its new Editorial Committee in the near future.



"The indigenous beliefs are very much in evidence in the minds and hearts of the people who have embraced Christianity," says

Dr. David Dorner, S.A., on the basis of his interviews among 100 parishioners in Tsurumi, Shinkoyasu and Hakone. The results are reported in the Feb. 9 issue of *Tosei News*.

The parishioners interviewed were from all walks of life, various ages and various lengths of Christian experience.

To the question "Where are your ancestors?" only 3 Catholics interviewed said they thought their ancestors were in heaven. Sixty-one said "They are near us," "They are around us." "They are always guarding and helping us." This, says the article, is indicative of the fact that they still retain an ancient Shinto concept that the dead remain forever in this land.

Asked "When do you remember your ancestors?" only two persons answered "On Nov. 2 (All Saints Day)". Forty-four said they remember their ancestors on non-Christian memorial days--Higan (the spring and fall equinox) and *Obon* (a mid-summer festival).

Almost half of the Catholics interviewed have buddhist services for their dead. A remaining fourth do nothing for the dead. Some Catholics said they do believe in reincarnation, and in each such case there had been the loss of a son or a daughter. "This indicates affirmation of the Shinto teaching that a son or daughter who dies while young is reincarnated in the next son or daughter born," says the article.

Commenting on the fact that while both Buddhism and Christianity are foreign religions, Buddhism flourished while Christianity did not, Dorner says, "There is a definite conflict between Catholic teaching and the traditions followed by Japanese Catholics. A Christian adaption to Japanese ancestor "worship" is very possible. It is not too late for the Catholic Church in Japan to develop a tract on death and the afterlife which is compatible with the indigenous beliefs of Japan," Dorner concludes.

(*Tosei News* 2/9/73)

### ENGLISH LIFE LINE TO OPEN

Beginning April 1, English-speaking residents of Japan will be able to receive free counseling by telephone from a group of trained volunteers.

Tokyo English Life Line (TELL) is an extension of the Japanese-language *Inochi no Demwa* (Life Phone) begun a year and a half ago. Life Phone has received more than 40,000 calls from Japanese who anonymously sought advice on problems ranging from simple loneliness ("I don't have any friends") to suicide ("Why should I want to live any more?")

The TELL-a-phone (264-4347) will be open seven days a week with a person at the phone 9:00-13:00 and 19:00-23:00. The other hours of the day the service will be equipped with a tape answering service for anyone wishing to call and leave a message. The counselors, working four-hour shifts, will be available to confidentially talk with anyone who needs a listener.

Tokyo English Life Line is sponsored by the English-language churches in Tokyo. The Rev. Bede Fitzpatrick of the Franciscan Chapel Center is chairman of the group. Ian MacLeod and Kenneth Dale, professors of counseling and experienced trainers with *Inochi no Demwa*, have supervised the training of 50 volunteers who will serve several times a month at the phone. The phone will be in the offices of *Inochi no Demwa*.

Although TELL is an English-language service, it hopes to help, through referral if necessary, those foreigners in Japan who prefer another foreign language.

The three most important factors in TELL, according to Rev. Fitzpatrick, are:  
--Immediate availability: "Help is as close as the telephone."

--Complete anonymity: "Those who are not sure about sharing a problem face-to-face need not worry."

--Confidentiality: "Anything and everything said will be in strict confidence."



ABOUT ALL YOU CAN SAY IS: the number of Christian  
didn't decrease

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\* p. 5 (29)

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The number of Christian in Japan increased from 1971 to 1972 but at the lowest rate since 1965, according to statistics in the 1972 Kirisutokyo Nenkan. The total of 1,094,730 reported for 118 churches and sects shows an increase of 640 over the previous year. (The statistical period varies with denomination; the tabulation is made in the fall of currently available figures.)

The Protestant total is 723,410, the Catholic, 346,818, the Orthodox, 24,502. As shown in the accompanying table, page 6, the largest Protestant denomination is The United Church of Christ in Japan (Kyodan) with 200,800 members, followed by the Spirit of Jesus Church, 66,726 and the Anglican Episcopal Church of Japan, 50,046.

The fragmentation of Christians is evident both in the number of denominations and groups--120--and the fact that only 13 of these have more than 10,000 members and only 33 have more than 2,500 members.

*Kirisuto Shimbun*, (Christ Weekly) notes in its Jan. 7 issue the continuing decline in the amount of increase: 125,702 for 1967 to 1968; 75,863 for 1968 to 1969; 29,461 for 1969 to 1970; 23,119 for 1970 to 1971; 640 for 1971 to 1972.

A factor affecting the total, and the decrease of 4,4042 for the United Church of Christ in Japan, is the fact that when a Kyodan church does not report new statistics for a three-year period, its statistics are dropped from the total. Since the struggles that occurred within some districts in 1970 have continued, some large and active churches in these districts have not reported, and their figures have now been dropped. While the 1970 total of 204,842 was based on 1,557 out of 1,643 churches, the 1971 statistics are based on 1,524 out of a total of 1,646 churches.

The *Kirisuto Nenkan* reports the ratio of Christians to the total population of Japan as 1.055%. This varies from as high as 4.5% in Nagasaki to 0.1% in Fukui, Gifu and Toyama prefectures in western Japan.

Inclusiveness of Nenkan listing

The *Nenkan* total includes a range of churches, sects and meetings, some often not included in listings of Christian groups. In this connection attention should be called to the figure of 117,020 for *Sekai Kirisutokyo Shinrei Kyokai*, which has been repeated since 1969. At that time the figure was estimated on meeting attendance and literature distribution and included *Genri Kyōkai* or *Genri Undō*, a movement that had withdrawn from *Sekai Tōitsu Kyōkai* and was not actually being classified as Christian.

Other statistics

The Agency for Cultural Affairs of the Ministry of Education also compiles statistics on religious bodies and gives a somewhat smaller figure for Christians--825,991. Its figures are for groups registered as religious juridical bodies; thus smaller, not clearly defined, groups are not included.

The Ministry of Education figures show the following statistics: *Shinto* 83,074,688; *Buddhist*, 81,762,636; *Christian*, 825,991; Other, 10,007,196. (The fact that these total 175,670,509 is a reminder of the pluralistic nature of the Japanese religious sense.)

Separate statistics are issued for the so-called *New Religions*--groups that came into the open after the war although often founded on older religions--although these are also included in the appropriate groups above: *Rissho Koseikai*, 4,345,202; *Tenrikyo*, 2,153,405; *Seicho no Ie*, 2,295,780; *Reiyūkai*, 2,019,481; *P.L. Kyodan*, 1,549,235. An estimate for *Soka Gakkai*, obtained from *Soka Gakkai*, was 7,500,000.



LISTING OF CHRISTIAN CHURCHES AND SECTS  
with 2,500 or more members

SOURCE: *Kirisutokyo Nenkan 1973*

	No. of Members	Inc./Dec. From prev. year	No. of Churches	No. of Pastors
United Church of Christ in Japan ( <i>Nihon Kirisuto Kyodan</i> )#	200,800	-4,042	1,646	2,233
Spirit of Jesus Church ( <i>Iesu no Mitama Kyokai</i> )	66,726	+2,345	457	181
Anglican-Episcopal Church of Japan ( <i>Nihon Seikokai</i> )#	50,046	+159	318	349
Japan Baptist Convention ( <i>Nihon Baptutesuto Renmei</i> )#	22,924	+1,128	258	260
Japan Evangelical Lutheran Church ( <i>Nihon Fukuin Ruten Kyokai</i> )#	17,225	+300	140	175
Church of Jesus Christ of Latter-day Saints ( <i>Matsujitsu Setto Iesu Kirisuto Kyokai</i> )	14,000*	0	106	620
The Church of Christ in Japan ( <i>Nihon Kirisuto Kyokai</i> )	12,441	-95	125	139
The Salvation Army ( <i>Kyuseigun</i> )	9,939	-29	104	242
Watch Tower ( <i>Monomino To</i> )	9,478*	0	280	9,478
Japan Church of Jesus Christ ( <i>Nihon Iesu Kirisuto Kyodan</i> )	8,181	+49	75	186
Immanuel General Mission ( <i>Immanuel Sogo Dendodan</i> )	7,785*	0	113	144
Seventh Day Adventists	7,695	+212	135	602
Church of Christ ( <i>Kirisuto no Kyokai</i> )	6,100	0	100	85
Japan Holiness Church ( <i>Nihon Holiness Kyodan</i> )	5,435*	0	119	265
Church of the Nazarene ( <i>Nazaren Kyodan</i> )	5,546	+291	68	97
Reformed Church in Japan ( <i>Nihon Kirisuto Kaikakuka Kyokai</i> )	5,317	0	75	126
Japan Assemblies of God ( <i>Nihon Assembly Kyodan</i> )	4,975	-2,672	102	216
Japan Baptist Union ( <i>Nihon Baptutesuto Domei</i> )#	4,441	-118	64	117
The Evangelical Alliance Mission ( <i>Nihon Domei Kirisuto Kyodan</i> )	4,238	+660	96	258
Holy Jesus Society ( <i>Sei Iesu Kai</i> )	3,767	-107	74	94
Japan Free Methodist Church ( <i>Nihon Jiyu Methodist Kyodan</i> )	3,715	+59	33	48
Glorious Gospel ( <i>Eiko no Fukuin Kirisuto Kyokai</i> )	3,680	+30	21	45
The Japan Alliance Church ( <i>Nihon Alliance Kyodan</i> )	3,195	+252	44	54
Japan Lutheran Church ( <i>Nihon Ruten Kyodan</i> )	2,980	+34	46	71
Korean Christian Church in Japan ( <i>Zainichi Taikan Kirisuto Kyokai</i> )#	2,761	+11	46	51
Christian Gansan Church ( <i>Kirisutokyo Kanan Kyodan</i> )	2,743	+14	14	28
Christian Brothers ( <i>Kirisuto Kyodai dan</i> )	2,586	-1,123	72	130
Independent Churches ( <i>Tamitsu Kyokai</i> )	15,034	+2,634	217	335
Original Gospel Movement ( <i>Genshi Fukuin</i> )	46,000*	0	746	310
Toitsu Shinei Kyokai	117,020*	0	121	1,023
The New Christ Union Church ( <i>Union Kirisuto Kyokai</i> )	11,370*	0	127	50
Japan Catholic Church ( <i>Nihon Katorikku Kyokai</i> )	346,818		1,207	10,966
The Holy Orthodox Church in Japan ( <i>Nihon Harisutosu Seikyokai</i> )	24,502	172	108	70

# NCC members

\* new statistics were not reported



POSITION STATEMENT OF THE INTERNATIONAL AND SOCIAL AFFAIRS COMMITTEE  
Japan National Christian Council, March 27, 1973

At this session of the 24th General Assembly of the National Christian Council of Japan, the International and Social Affairs Committee views the national and international situation in which Japan is placed at present with the following understanding and stance. We earnestly hope that the churches and organizations under the umbrella of the Council who are considering the promotion of works of mission and service at this time will give proper attention to the various foci of this statement.

Japan today faces a turning point in her history. In the past year, the long-held desires of the people to have diplomatic relationships established between Japan and China were realized; furthermore, in recent months, the war in Vietnam, which pained the hearts of people throughout the world, came to an official end. The posture our country has taken until now, with economic growth its first priority, is being criticized, both from without and from outside the country. The increasing strength of, and the advances made by, the opposition parties, as seen in the recent general elections, are evidence of this. In addition, there are the movements overseas to boycott Japanese goods, there is the criticism of the Japanese trade policy, there are the warnings of a revival of militarism, etc. We must listen seriously to these voices as being demands for change in the present policies of our government. At such a time, we feel keenly the necessity for those of us who believe in the Gospel that points to justice and peace, and to the protection of human dignity and human rights, to state clearly the direction which our country must take in the interest of co-operation with all nations for the realization of peace.

The Vietnam war has had immeasurable influence on, and left indelible marks, on the history of mankind. It is probably difficult at this time to make any overall evaluation of the effects; nevertheless, when we think of the devastation and misery brought to the country and people of Vietnam, we as Asians and as religious people, earnestly desire to give our utmost (no matter how insignificant it may seem) for the rehabilitation and reconstruction not only of Vietnam but of the whole of Indo China and for the unity and the selfhood of its peoples.

At the same time, above all, at this juncture, we cannot overlook the fact that the style of our country's economic expansion is the source of the attack and the criticism occurring on a worldwide scale. In the past century, our country's foreign policy has consistently tended toward expanding exports as a means of expanding the economy, leading finally to its treading the path of military exploitation in order to ensure its markets and resources. Further, since World War II, we have secretly supported policies of intervention on the part of the governments of other countries in both the Korean and Vietnam war periods. We must seriously reflect on the fact that our economic growth and economic advance may well be largely due to the stimulus of the war economy. We stand now at a time when we must examine this matter closely. Recognizing our deep responsibility at this point in history, remembering the words of Ephesians 4:23, "*and be renewed in the spirit of your minds,*" we must establish a new posture for overseas relations.

For the more than twenty-five years of the post-war period, the problems of the developing countries have been very weighty ones; but, especially in the various Asian countries, the people continue in agony because of the existence of many varied and complicated problems. We must endeavor not only to build solid relationships with the government representatives of these countries but also to think about (the establishment of) achieving solidarity with the people of the various classes as well. We must discover ways in which to serve and cooperate, and especially to establish relationships with those who follow their Christian consciences and continue to carry on their tasks in the neighboring countries of Korea and Taiwan.



Japan, as a peace nation, that stands on the principles of International Friendship and Trust, must affirm its loyalty to its Constitution. Because from now on Japan will give increasing attention to expanding its defense power, inviting distrust both within and outside the country, and because the result of this will be to hasten the build up of undemocratic power in the country itself, it is necessary to urge reconsideration of the established government policy.

Also, it is important to make a basic evaluation of the reasons for the existence of the Japan-U.S. Mutual Security Pact, a pact which maintains military cooperation with a specific country, and on the issues of the military bases in Japan, in accordance with the new post-Vietnam situation.

The economic growth of our country that goes uncriticized destroys the environment, produces pollution and its problems, accelerates the depletion of resources and makes the people slaves to corruption and waste. To ensure our people an existence and environment suitable for human life it is urgent that we change our past policies. The government and the people must seriously work together on this problem.

The members of the National Christian Council must mobilize their resources of wisdom, faith-conscience to draw and to put into action as quickly as possible in the new fiscal year a concrete program of research and service that makes the above problems of our people a first priority.

For the present we propose as the problems most urgent for us to grapple with, the following:

1. To conduct research and to reassess the problems of Peace and Security in Asia and of Democracy and Nationalism together with the people of our neighboring countries in Asia.
2. To realign Japan's economic growth and welfare policies with regard to the world economy.
3. To give direction, based on a Christian perspective, with regard to the problems mankind will confront in the year 2,000 A.D.-- problems of population, food, pollution, depletion of resources-- and to do this not only through social scientific investigations but also through theological inquiries.
4. To work out a policy and program for action for concrete Peace Education.

#### "WHEN THE SAINTS CAME MARCHING IN"

On Friday night, February 16, in New York City, the original BENNY GOODMAN QUARTET played again--BG on clarinet, Lionel Hampton on vibes, Teddy Wilson at the piano, Gene Krupa on drums. The crowd went wild, hearing again, after thirty-five years, the strains of "Flying Home" and "Moonglow."

And at Gotemba, on Wednesday, March 28, the DIXIELAND BAND played--Stan Manierre on drums, Gordon Van Wyk on trombone, Merle Kelley, at the piano, Lloyd Neve on baritone, Dennis Bell on trumpet, and Phil Luttio on the clarinet. And the crowd went wild.

"I can't believe it!" said a spokesman for the younger generation but they soon found that the music was danceable, as well as clapable and the generation gap was closed.

The DIXIELAND BAND shared the evening with three young Japanese musicians who played and sang Gospel folk.

Of course, the 1973 Kyodan-related missionary conference had other features too--focus groups that took up serious problems, seriously, the Esso Inri Market Place, where healing did take place.

But as John Timmer, the editor, theologian, pastor, New Testament scholar said, "THE DIXIELAND BAND was the big attraction." The boys came through. And so did the crowd.